OHEC 370.1934 059ME/A c2

ON 370.1934
General
Grades JK-OAC 059ME/A
Resource document c.2
00668

Changing Perspectives

A Resource Guide for Antiracist and Ethnocultural-Equity Education

Ministry of Education
Ontario

All Divisions and OACs, 1992

Note on *Changing Perspectives*

The Ministry of Education and Training recognizes that Aboriginal peoples are part of the diversity of Ontario's population. Although many Aboriginal peoples in Ontario live in First Nations communities, the majority live in urban and rural communities throughout the province. While many First Nations communities have their own education system, students from these communities are usually educated, at some point, in schools operated by Ontario school boards.

The resource document *Changing Perspectives* has been under development for several years. It was written at a time when the Government of Ontario was entering into formal discussions with the First Nations communities on the concept of self-government, including Aboriginal control of Aboriginal education. To avoid confusing the issues under discussion with the issue of racism, *Changing Perspectives* makes little reference to Aboriginal peoples. Another resource document is being developed to address antiracism and ethnocultural equity as they pertain specifically to Aboriginal peoples.

As a group, Aboriginal peoples are considered separately from racial and ethnocultural minorities. However, many of the strategies proposed in *Changing Perspectives* to address antiracism and ethnocultural equity apply equally to Aboriginal peoples.

A French-language adaptation of *Changing Perspectives* titled "Vers une nouvelle optique" will be distributed in the fall of 1993.

July 1993

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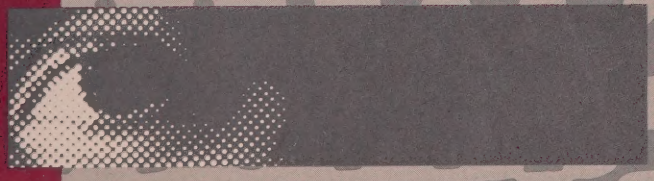

All Divisions and OACs, 1992

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Cette publication est également offerte en français sous le titre suivant : *Vers une nouvelle optique : guide sur l'éducation en matière d'antiracisme et d'équité ethnoculturelle, maternelle – 12e année/CPO, 1992.*

Preface

This resource document reflects the commitment of the Ontario government and the Ontario Ministry of Education to providing antiracist and ethnocultural-equity education for all students attending Ontario schools, from Junior Kindergarten to the Ontario Academic Courses. The Ontario government's policies on multiculturalism and antiracism, taken together, are intended to ensure that students of all racial and ethnocultural heritages have equal opportunity to develop their individual potential. These policies commit the government to an active role in eliminating all racial discrimination, including policies and practices that, although not intentionally discriminatory, have a discriminatory effect.

Ontario's schools have always been populated by students from a variety of racial and ethnocultural backgrounds, but the school system has not always recognized the value of this diversity – namely, the opportunity it provides to enrich and broaden educational experiences. Ontario's education system has been primarily Western European in content and perspective, reflecting the original patterns of settlement in the province. As a result, some students of other than Western European background have not seen themselves represented in Canadian history or have not seen themselves represented positively. This failure of the system to give equal attention and respect to all groups has contributed to stereotyping of some groups. In our diverse society, schools increasingly need to offer programs and services that take into account the wide variety in student backgrounds.

This document is designed to help Ontario educators create a learning environment and learning opportunities that are permeated by the principles of equity. *Antiracist and ethnocultural-equity education* is a broad term for an endeavour that includes both multicultural education and antiracist education.

Multicultural education has three main objectives. First, it seeks to include, in both school environment and curriculum, practices and content that reflect the diverse cultural backgrounds represented in a pluralistic society. Second, it tries to incorporate into both environment and instruction a balanced perspective that includes diverse points of view. Finally, it promotes an awareness and understanding of the various cultural groups and a recognition of their intrinsic value and significance.

Antiracist education complements multicultural education by dealing with both intentional and systemic discrimination (the latter defined as attitudes and practices that are discriminatory in effect if not in intent). Antiracist education calls for educators to recognize how discrimination, distortions, and omissions occur; to correct distortions and remedy omissions and discriminatory conditions; and to establish practices and procedures consistent with the goals of equity education.

Antiracist and ethnocultural-equity education, therefore, is education that will enable all students to:

- feel that their culture and identity are affirmed by the educational system;
- develop a positive self-image that includes pride in their racial/ethnocultural identity and heritage;
- accept and appreciate diversity and reject prejudiced and discriminatory attitudes and behaviour.

Initiatives to promote equity have been and are being taken by school boards, school administrators, and teachers across the province. Such initiatives have included:

- development of policies to promote racial and ethnocultural equity;
- selection of curriculum content and resources so as to achieve racial and ethnocultural balance;
- development of evaluation and assessment procedures that take into account the diverse racial, cultural, and linguistic backgrounds of students;
- development of effective procedures for dealing with harassment based on race or ethnocultural background;
- increased emphasis on professional development in the area of multicultural and antiracist education;
- development of equitable hiring and promotion procedures for members of all racial and ethnocultural groups.

The ideas and strategies outlined here are designed to help principals, teachers, and support staff work together with parents and community groups to offer all learners an education suited to the needs of a multicultural society. It is recognized that needs – and the capacity to respond to them – will vary from one board to another. It is also recognized that not all the ideas listed need to cost money; however, they do require refocusing of priorities, which in turn will influence how existing funds are spent.

Part 1:
Principles of Antiracist and Ethnocultural-Equity Education

Outcomes for the Learner

Students from all racial and ethnocultural groups should be able to expect:

- a welcoming learning environment, free from prejudice and racism and equipped to relieve the linguistic, social, and cultural disorientation faced by many students;
- opportunities to develop positive self-images that will enable them to transcend stereotypes and develop as individuals;
- opportunities to acquire the attitudes, skills, and knowledge needed to live in a multicultural society.

In order to be part of a diverse and rapidly changing society, all Ontario students, both urban and rural, need to be prepared for life in a vibrant multicultural, multiracial setting. Educational strategies should therefore help all learners to:

- welcome opportunities to learn about diverse cultures;
- understand and appreciate the effects of migration and the anxiety caused by social, linguistic, and cultural discontinuity;
- think critically and resist pressure to accept false generalizations;
- recognize the interdependence of all human beings and communities;
- recognize both the universality and the uniqueness of human experience;
- recognize multiculturalism as central to the Canadian identity.

The ways in which schools define and present themselves, share in the life of the community, incorporate diversity, and welcome new students profoundly affect the social attitudes, interaction, and learning of all students. In a multicultural, multiracial society, an equitable learning environment should have the characteristics described in the following sections. Creation of this learning environment may well require in-service programs of professional development for all levels of staff, to keep them abreast of both curriculum change and those societal changes that affect the school community.

The System Administration

The initiatives that trustees and administrators take to promote educational equity, and the encouragement and support that they provide to schools, significantly affect the ability of educators to provide antiracist and ethnocultural-equity education. To promote an equitable learning environment, the system administration should ensure that the development and implementation of all policies take racial and ethnocultural equity fully into account.

Policy Development

The school system administration should:

- provide a coherent and comprehensive policy with respect to antiracism and ethnocultural equity;
- promote the philosophy that everyone in the education system and society benefits from efforts to overcome inequity;
- ensure that all policies are in harmony with the board's policy on multiculturalism and antiracism;
- affirm a commitment to antiracism and ethnocultural equity in all areas, including the curriculum, assessment and placement, and staff hiring and development.

Policy Implementation

The school system administration should:

- work with schools and the community to set up a committee to review curriculum materials;
- encourage meaningful participation in the life of the school by parents and students from all racial and ethnocultural groups;
- provide in-service training for principals, supervisory officers, department heads, consultants, guidance counsellors, and teachers to promote understanding of multicultural, antiracist educational practices and to support policies and programs that encourage ethnocultural equity;
- enlist the participation of all school-board personnel and the community in efforts to overcome inequity;
- be sensitive to issues outside the school environment that affect the school climate (e.g., employment and housing conditions, laws, political events);
- discuss with faculties of education the board's commitment to racial and ethnocultural equity and its relation to preservice teacher training and recruitment.

The School Administration: Principals and Vice-Principals

The school administration is highly visible to all members of the school community. Through their own behaviour, as well as through explicit instructions, school administrators indicate what kinds of behaviour are expected in the school. In an equitable learning environment, the school administration has the following responsibilities.

Responsibilities Towards Staff

The school administration will:

– ensure that candidates for employment and promotion know that it is school practice to affirm racial and ethnocultural equity in all areas of school life, including the composition of school staff;

– support professional development in antiracist and ethnocultural-equity education;

– encourage teachers' use, in collaborative fashion, of diverse resources from library, community, students, and parents.

Responsibilities Towards Students

The school administration will:

– develop, with students, a school behaviour code consistent with the board's antiracism policy;

– ensure that students know the school rules and are aware that discipline is applied fairly and equitably;

– provide a mechanism by which students can bring complaints about racial and ethnocultural discrimination;

– ensure that students are aware of their right to be excused for major religious holidays.

Responsibilities Towards the School Environment

The school administration will:

– ensure that racial and ethnocultural diversity is reflected in school events;

– emphasize the expectation that all members of the school population will deal constructively with issues of race, religion, and culture;

– ensure that programs and co-curricular activities reflect the diversity of cultures and interests in the school and that all students are encouraged to participate in them;

– ensure that school songs, symbols, decorations, and celebrations reflect, in non-stereotypical ways, the diversity of the school population.

Responsibilities Towards Parents and the Community

The school administration will:

– work with teachers, parents, and community groups to establish expectations for the school environment;

– work with teachers and parents to establish a network of resource persons and interpreters to assist teachers in shaping curriculum to meet the needs of a diverse student population;

– respond to parents' wish that their heritage and language be respected and recognized in school programs;

– encourage all parents to participate in school programs and activities;

– provide an atmosphere welcoming to all parents, making special efforts to reach minority groups hesitant to come to the school;

– arrange to meet with parents at times that are convenient for the parents;

– if they can, send school announcements in the language parents will understand;

– provide mechanisms in the school by which staff, students, and parents can contribute to the formulation of policies and practices to improve the school climate;

– develop avenues of communication with child-care centres that use school space;

– ensure that the school board's policy concerning use of schools after hours is conveyed to community groups.

Teachers

Teachers are well positioned to influence, through instruction, modelling, and intervention, the attitudes and behaviour of students. In an equitable learning environment, teachers pursue professional development and design a range of classroom and communication strategies to help both students and parents.

Professional Development

Teachers will:

– take advantage of opportunities to learn more about antiracist and ethnocultural-equity education;

– seek out books, articles, and audio-visual materials that will increase their sensitivity to the needs, problems, and aspirations of minority groups;

– seek out and employ new ideas, teaching methods, curriculum content, and learning materials intended to promote racial and ethnocultural equity;

– regularly assess their assumptions and feelings about the student population and the appropriateness of their teaching practices to students' needs;

– develop and adapt classroom practices to suit the diverse and changing needs of their students;

– recognize and work to eradicate racially or culturally biased language and behaviour in themselves, their colleagues, and their students.

Behaviour in the Classroom

Teachers will:

– be sensitive to racial and cultural biases in classroom materials and the media;

– help students to be sensitive to racial or cultural bias and to accept responsibility for overcoming it;

– encourage students to learn about and respect one another's languages, cultures, and religions;

– develop and use teaching strategies to accommodate a variety of learning styles;

– provide a classroom in which values held in common and values that reflect diversity are both respected;

– encourage all students to participate in all aspects of classroom activity and school life.

Involvement With Parents

Teachers will:

– by creating rapport and a welcoming environment, encourage parents to take an interest in their children's school activities;

– communicate regularly and effectively with parents about their children's learning;

– involve parents/guardians in school- and class-related activities.

Support Services Personnel

Like teachers, the school's support services personnel (including public health workers, therapists, social workers, psychologists, clergy, volunteers, bus drivers, crossing guards, and clerical and custodial staff) are well placed to model appropriate attitudes and behaviour.

In an equitable learning environment, support services personnel:

- treat students from all backgrounds with respect;
- adhere to school-board policies on antiracism and ethnocultural equity;
- regularly assess the quality of their interaction with students.

The School's Code of Behaviour

A code that provides clear guidelines for acceptable behaviour can be an effective tool for communicating what is expected of members of the school community. In an equitable learning environment, such a code:

- governs the relationships and interaction among all constituents in the school;
- is developed with community co-operation;
- states unequivocally that physical, verbal, and psychological abuse and discrimination, on the basis of race, culture, religion, gender, language, or any other attribute, are unacceptable;
- is prominently displayed in the school and familiar to both staff and students;
- is published in the dominant languages of the school, where such publication is appropriate and feasible.

The Library Resource Centre

The more diverse the cultural backgrounds and learning styles of the student population, the more that teachers will need to draw on the facilities of the library resource centre and the skills of the teacher-librarian. In an equitable learning environment, the teacher-librarian will:

- buy materials appropriate to the diverse special needs, backgrounds, and interests represented in the school, including books in students' mother tongues;
- develop a community resource file containing information about persons, agencies, and facilities that students can consult for information;
- be able to provide teachers with materials from a variety of sources outside the school;
- co-operate with teachers in planning activities and lessons that involve critical reading, writing, and viewing;
- develop the library's collection with materials that help students to learn about cultures other than their own.

Visual Displays

Like the code of behaviour, the visual environment expresses the attitudes of the school. As well, it is a means of communicating new ideas and of recognizing the interests and concerns of the whole student population. In an equitable learning environment, visual displays:

- show awareness of a variety of cultural and religious traditions (e.g., the seasonal celebrations of various cultures);
- portray diversity in authentic and appropriate ways;
- reflect a long-range effort to recognize and affirm the interests, activities, and backgrounds within the school and the wider community;

– facilitate meaningful discussion of issues (by avoiding superficiality and tokenism and refraining from being patronizing or representing groups as exotic);

– promote cross-cultural awareness (e.g., show similar types of art from a variety of cultures).

Expectations for Interaction

The expectations set within the school influence the type of interactive skills and behaviour adopted by the students. In an equitable learning environment, the school favours interactions in which:

– all partners (including parents, students, and members of the community) are involved;

– the principles of participation, co-operation, and negotiation guide behavour;

– assertiveness is expressed within a framework of co-operation and collaboration;

– democratic methods are used.

Co-curricular Activities

Co-curricular activities are an important means by which students develop their interests and abilities and explore new ideas and areas of endeavour. In an equitable learning environment, co-curricular programs:

– inspire all students to take pride in their school;

– provide all students with opportunities to explore a wide range of interests and activities;

– welcome diverse ideas;

– encourage behavour that is consistent with the school code of behaviour;

– respond sensitively to issues of race, religion, and culture;

– affirm the special or unique qualities of students of diverse cultural backgrounds.

Student Leadership Development Programs

Opportunities to participate in leadership development programs often benefit students who do not readily assume leadership roles, as well as those who do. In an equitable learning environment, therefore, student leadership development programs:

– actively encourage students from all groups to participate in co-operative learning and leadership activities;

– afford access to leadership training to students from all groups;

– encourage acceptance of and respect for diversity within the school leadership – that is, within the administration.

The Curriculum Materials Committee

The establishment of a curriculum materials committee at the school board level may assist teachers in identifying materials that are most appropriate to the aims of multicultural, antiracist education. In an equitable learning environment, such a committee:

– establishes guidelines for evaluating the depiction of various racial, religious, and cultural groups in learning materials;

– identifies biased material for use in teaching about bias;

– reviews materials and makes recommendations for selection.

As products of a particular historical period and society, many classics of literature, drama, and film appear biased by today's standards. Educators need to develop ways of using such material constructively to encourage students to recognize issues, biases, and conflicts and to think critically about them. Such material, when used creatively, and in conjunction with works that provide alternative views, can deepen rather than distort students' understanding of issues related to equity.

The following four basic principles provide a framework for selecting and developing learning materials that represent racial, religious, and cultural minorities:

1. Learning materials should contribute to a feeling of self-worth in all students.
2. Learning materials should reflect fully and accurately the reality of Canada's racial, religious, and cultural diversity.
3. Learning materials should facilitate the development of mutual awareness, understanding, and appreciation among all racial, religious, and cultural groups in Canadian society.
4. Learning materials should recognize the universality of human experience and the interdependence of all human beings and communities.[1]

Bias in Language

A permissive attitude towards the abuse inherent in biased language harms both the abused and the abuser. All students need a learning environment in which:

- language that asserts the equality and dignity of all is encouraged, and language that suggests the superiority of some and the inferiority of others is unacceptable;
- derogatory or slang terms, stereotyping, and labelling according to race, religion, or language group are unacceptable;
- opportunities are provided to examine ethnic and racial bias in language, and strategies for eliminating it are explored;
- classroom materials are free from negative bias expressed through language.

School-Community Interaction

Schooling prepares students to become independent, responsible members of their own community and the wider society. Interaction between the school and its immediate community can foster and enhance awareness of community at all levels.

The schools help to meet community needs by:

- being open, welcoming, and accessible to diverse constituencies, including students, parents, and community groups, in ways that permit them to feel a sense of ownership of the school;
- ensuring that, as far as possible, information is provided to parents and other users of the school in the languages they understand;
- making an effort to ascertain and consider the views and needs of parents who tend not to participate in home-and-school/parent-teacher associations;
- encouraging a variety of types of parental participation (e.g., as classroom helpers, curriculum resource persons, and instructors or volunteers in Heritage Languages programs).

1. Ministry of Education, Ontario, *Race, Religion, and Culture in Ontario School Materials: Suggestions for Authors and Publishers* (Toronto: Ministry of Education, Ontario, n.d.), p. 12.

The community, in the form of both individual parents and community groups, may help to meet the school's needs by:

- assisting in drawing up the school code of behaviour;
- participating in student research whose purpose is to discover and catalogue community resources;
- acting as resource persons and providing other kinds of assistance with class and school activities.

Guidance Counsellors

Guidance counsellors play a critical role in the assessment and placement of students, educational planning, and career orientation and planning. They can also play a role in identifying racism, helping to dismantle discriminatory barriers, and providing strategies to ensure that students who belong to racial and ethnocultural minorities can achieve their full potential. Guidance and counselling can provide students with opportunities to learn about and appreciate themselves, relate effectively to others, develop appropriate educational plans, and explore a range of career alternatives.

Guidance counsellors who are equipped to deal with the special needs of minority families can play a pivotal role in antiracist and ethnocultural-equity education. Dealing with these needs involves:

- establishing and maintaining an effective working relationship with community organizations and agencies that represent or serve particular racial or ethnic groups;
- striving to ensure that students receive guidance and counselling in their first language where necessary;
- working effectively with parents to ensure that they are involved in decisions about their children's education;
- being knowledgeable about discrimination in the job market and preparing all students to handle it effectively;
- identifying students who need help in working out their feelings about racism;
- assisting all staff who work with students with academic, emotional, and behavioural difficulties and who need to understand how racism interferes with students' learning;
- working with victims of racism through follow-up with staff, students, and parents;
- supporting information sessions that foster a positive school-community relationship;
- ensuring that parents of students from minority racial and ethnocultural groups are informed about and involved in such key areas as course selection, transition from Grade 8 to Grade 9, and financial assistance for postsecondary education;
- promoting equality of access to co-operative education programs for students of diverse racial and ethnocultural groups;
- assisting in the development of a board policy requiring that placement decisions be subject to review and change;
- keeping abreast of new information on culturally sensitive testing programs;
- co-operating with other staff in developing ways of meeting the needs of underachieving minority students;

– making careful decisions, in consultation with parents and teachers, about assessment (e.g., whether it is needed), about placement in programs, and about selection of course levels.

Guidance counsellors often recommend program placement for students as they arrive. In making such recommendations, they need to consider a number of factors. These factors will be discussed in the section titled "Reception, Assessment, and Evaluation of Students".

Student Languages

Competence in the common language (or languages) of a society is essential if an individual is to function effectively and be on an equal footing with other members of the society. Because language is a tool for learning, access to education depends on language competence, and language proficiency underlies success in most, if not all, curriculum areas. All students, therefore – including those whose first language is other than English or French – must be enabled to acquire competence in one or both of Canada's official languages. Students whose first language is not English or French should be seen as needing to add to their linguistic repertoire rather than as deficient in language or linguistically deprived.

Teachers in all curriculum areas should recognize the importance of the language the student already speaks. Competence in the first language provides students with the foundation for developing proficiency in additional languages. The first language serves as a basis for emotional development, provides a vital link with parents and grandparents, and enhances the student's career opportunities. It is important that students wishing to maintain or enhance their linguistic skills in the language of their heritage be encouraged to do so.

An in-school language policy can be formulated, to guide teachers and to support and protect students. Educators can use the information in the following subsections to shape a language policy that is consistent with both the principles of antiracist and ethnocultural-equity education and general principles of language learning and teaching.

The Importance of the First Language

Acknowledging the value of students' first language is an important way of helping them to develop self-esteem. Students need to know that:

– their first language is respected and valued;

– the use of their first language in appropriate circumstances in the class and school is considered natural, not antisocial or rebellious;

– they have the right to use their own names, rather than English or French versions, and to have their names pronounced correctly;

– their skills and knowledge are recognized and appreciated, and their lack of familiarity with Canadian English will not prevent a fair assessment of their abilities;

– they have access to books and learning materials in their first language;

– the school supports Heritage Languages programs;

– enrolment in a Heritage Languages program at the elementary level or an International Languages program at the secondary level is considered by the school to be an important extension of their educational program.

Second-Language Acquisition

Students whose first language is other than English or French need opportunities to become as proficient in speaking, reading, and writing the second language as those whose first language is English or French. Students require between five and seven years to become proficient in abstract thought in another language and to function academically like native speakers of English.[2] Appropriate language learning and support programs are needed to assist them. The components of a positive language environment include:

– a commitment from all teachers to second-language teaching;

– careful monitoring of language development of students born in Canada who speak a language other than English or French at home;

– programs in English/French as a second language;

– in-class support of newly arrived students and their classroom teachers by the ESL/FSL/NSL academic program teachers;

– practical language tasks in which language is viewed as a tool for communication;

– co-operative learning strategies and strategies, such as peer tutoring, that foster language development while promoting cross-cultural communication among students;

– positive support through modelling of appropriate language and through non-judgemental feedback when students attempt to speak in their second language;

– a variety of English speakers (both students and adults) as models;

– assistance from translators and interpreters when necessary;

– signs, posters, notices, newsletters, and announcements in a variety of languages;

– full access to school libraries, school communications, and all student services, and assistance to ensure that language is not a barrier in any of these areas;

– access by students to career information in their first language where this can be arranged.

2. J. Cummins and M. Swain, *Bilingualism in Education* (New York: Longman, 1986); V. Collier, "How Long? A Synthesis of Research on Academic Achievement in a Second Language", *TESOL Quarterly* 23 (1989), pp. 509-31.

Reception

Ideally, the reception procedures established by boards and schools will enable all incoming students, Canadian-born and immigrant alike, to feel accepted and welcomed by teachers and other students. The following two sections outline some reception procedures and aids that school boards have employed and found useful.[3]

Reception Facilities

For all incoming students, the following elements can help create a welcoming atmosphere, reduce students' initial feelings of confusion and disorientation, and encourage students to feel accepted in the school environment:

- welcoming and directional signs in various languages or in an international code at the school entrance and in the corridors;
- a clearly marked reception area;
- a welcome committee of teachers, students, and parents versed in the school's policies and procedures for receiving new students;
- translators and interpreters to assist students and their parents;
- booklets containing key information about the school and the community, published in the appropriate first languages where that is feasible;
- videotapes, in the appropriate first languages, containing key information about the school and community;
- a student population well informed about hosting roles, the school code of behaviour, and the needs of new students;
- a "buddy system" to provide new students with support and assistance from a member of their peer group.

The needs of recently arrived students can be served indirectly, too, by the presence of:

- support services staff in the board office to whom schools can refer for up-to-date information about immigration procedures and regulations, visas, and school registration procedures;
- teaching and support staff who are well informed about the educational systems of the areas or countries from which students have come, are aware of the needs of particular students, and are equipped to assist new students and their parents.

The Reception Information Package

An information package for all students new to the school and their parents can greatly assist them during the process of orientation and adjustment. (*Note*: School boards are more likely than individual schools to have the resources needed to assemble such packages. Where boards serve many different kinds of communities, however, such packages may best be developed at

3. See also Ministry of Education, Ontario, *English As a Second Language and English Skills Development, Intermediate and Senior Divisions* (Toronto: Ministry of Education, Ontario, 1988), especially Part 2 on reception, assessment, and placement of ESL/ESD students.

the local level.) Packages should be distributed during the first interview and should be in the family's first language whenever possible. Such a package could contain information about Kindergarten, elementary and secondary schools, special education, ESL/ESD programs, Heritage Languages programs, and Native-language programs, along with a summary of the school board's antiracist and ethnocultural-equity policies.

Newly arrived families should be helped to locate agencies that can provide them with additional useful information. The information package should therefore include such items as:

- a list of emergency phone numbers (e.g., ambulance, fire, police, hydro, gas company, OHIP, transit system information, hospitals);
- a list of organizations from which to obtain information, in the first language, about legal problems, child care, health care, education, employment, etc.;
- a list of doctors who speak the first language;
- a list of services available in the first language from community centres;
- a list of women's programs available in the first language;
- a list of community organizations and agencies that serve the family's ethnic group.

Assessment

Educators now recognize that many assessment procedures traditionally used contain hidden biases that may have the effect of limiting the educational opportunities of ethnic minority and/or immigrant students. This problem has been addressed in a Ministry of Education statement on equal educational opportunity, as follows:

> Concern has been expressed . . . that young people with certain cultural backgrounds, some indigenous to Canada and some originating in other countries, are being streamed into inappropriate programs before they have time to adjust to the Ontario educational system. . . . It is important . . . to review regularly the provisions made for these students to ensure that practices in the schools are consistent with the philosophy of equal educational opportunity.[4]

Caution needs to be exercised in assessing the learning needs of racial, cultural, and linguistic minority students, whether these be students who were born in Canada, have been here for several years, or are recent immigrants. Many standardized tests (achievement, aptitude, and psychological) are culturally biased. They are also of limited validity with students whose first

4. Ministry of Education, Ontario, "Equal Educational Opportunities for Students", Policy/Program Memorandum No. 84, October 23, 1985, p. 1.

language is not English. Assessments that rely heavily on the results of such tests are thus likely to do little more than swell the body of misleading and prejudicial information on minority children. Furthermore, the use of such data can give rise to misconceptions about students' capabilities and lead to inappropriate programming. It is therefore important that in attempting to assess the abilities and aptitudes of racial, cultural, and linguistic minority students, school staff take these and other factors into account and build appropriate safeguards into the assessment process. Some of these safeguards are described below.

Initial Assessment

Whether the student was born in Canada or elsewhere, initial assessment procedures need to:

- take into consideration the social, immigration (where appropriate), and family experiences of the student;
- focus on the student's schooling history;
- be conducted in the language in which the student is most proficient;
- incorporate an orientation session for parents and students;
- produce clear indications of the student's present academic functioning (both strengths and weaknesses, using a comparative approach);
- be part of an assessment and program planning process that continues throughout the student's school life.[5] The process should follow clear guidelines and timetables for program monitoring and follow-up, and staff responsibilities should be specified for each stage.

Caution should be exercised in using children as interpreters for their parents. Where possible, trained interpreters should be used to ensure accurate translation and to safeguard confidentiality.

Assessment of Elementary School Children

Assessment procedures for elementary school students need to:

- be conducted in the language in which the student is most proficient;
- have a bilingual and comparative linguistic aspect, outlining areas of competence in both languages and indicating development needs;
- include an information-gathering interview with the parent(s) or guardian;
- include formulation of clear guidelines for program development, monitoring, and modification, in which staff responsibilities for each stage are outlined;
- include a debriefing session in which parents are told the assessment results and the reasons why a particular program is recommended. In this session, maintenance of the first language in the home should be encouraged, and the benefits to the child of developing a solid base in the first language should be explained.

For students who are initially assessed at the Kindergarten level, a bilingual reassessment prior to entry into Grade 1 is advisable.

5. Ministry of Education, Ontario, "Early Identification of Children's Learning Needs", Policy/Program Memorandum No. 11, revised 1982, p. 1.

Assessment of Secondary School Students

It is extremely difficult in some cases to assess accurately the course level at which secondary students arriving in Canada should be placed. For this reason a *tentative* initial placement, with provision for placement review, is most likely to be in the student's best interest.

In assessing secondary students for placement, school personnel need to consider:

- granting equivalency credit, according to years of education completed, to students who bring report cards with them;
- placing students in a program at the level appropriate for their age;
- for students without records, giving due regard to students' reports of their grade level. The Ministry of Education can provide assistance in assessing credentials from outside the country.

At present, a disproportionately large number of newly arrived students are placed in programs at the basic level, and a disproportionately small number at the advanced level. General level placements may be becoming more common, but there is still a marked reluctance to place newly arrived students in advanced level classes. Some students' high potential for academic growth is masked by the language and other difficulties they encounter during the adjustment period. Inaccurate assessment at this stage may result in placement at a level that denies them access to postsecondary education appropriate to their abilities. The crucial importance of placement at the highest level possible cannot be overemphasized. Tentative placement at the advanced level is less likely to limit a student's long-term educational opportunities than a basic or general level placement. Special teaching strategies to assist language and content learning should be employed, including supplemental programs to help bring students up to grade level. Such an approach can facilitate placement at the level best suited to the student's abilities and long-term needs and conveys respect for the wishes of student and parents. The student's program should be monitored and adjusted according to performance.

Similarly, many ethnocultural/racial communities have felt that their children have been placed in general or basic level programs in disproportionate numbers, despite having been born in Canada. It may be that school boards, in applying the same assessment criteria to everyone, unintentionally disadvantage students from certain groups. In other words, existing policies and practices, although not intentionally discriminatory, may have a discriminatory effect.

To ensure that this type of streaming does not take place, school boards need to monitor the extent to which students of a minority ethnic/racial background are disproportionately represented in basic or general level programs. Overrepresentation in these programs should signal a need to identify any systemic barriers that exist, with a view to developing more appropriate assessment and/or programming alternatives.

Assessment of Students for Placement in Special Education Programs

Many newly arrived immigrant students encounter learning difficulties because of low levels of English skills. Such difficulties may be misinterpreted as indicating a need for special education placement. Placement of linguistic-minority students in special education programs should be preceded by:

- sufficient time for adjustment to the new learning environment;
- a period of observation of the student's learning patterns;
- an assessment in the student's first language;
- modifications to the student's program;
- a carefully documented evaluation of the student's progress.

Sometimes fairness and accuracy will require, for students who have been in Ontario for less than two years, that an assessment be conducted in the student's first language by someone familiar with the student's cultural background, in co-operation with school-board personnel. Caution should be exercised when assessing even students who have been here for more than two years. Approaches that can distinguish between simple unfamiliarity with the new culture and genuine functional difficulty should be used, and the personnel conducting assessments should be knowledgeable about cross-cultural testing.

Care must be taken not to assign ESL/ESD students to special education courses automatically; on the other hand, learning problems cannot always be attributed solely to language learning deficiencies, and genuine needs must be dealt with at once.

Educators must also be careful, when assessing students of ethnic/racial minority backgrounds for placement in special education programs, to ensure that due consideration has been given to linguistic and/or cultural factors that can preclude fair and accurate assessment. Often alternative academic programs are more appropriate than special education programs; in these cases students should be fitted with a personalized program rather than placed in an existing one.

Evaluation of Student Performance

Evaluation procedures should:

- be clear and purposeful;
- take into consideration problems of adjustment;
- provide for instructions to be given orally when necessary;
- involve a teacher trained in ESL/ESD, FSL, or NSL, to ensure that students understand the evaluation process;
- involve clear and constructive reporting;
- distinguish between second-language acquisition needs and content area needs;
- culminate in report cards that are carefully phrased to prevent misinterpretation. Translators should be available to help parents understand what has been written.

Part 2:
Antiracist and Ethnocultural-Equity Education in the Classroom: Activities

General Considerations

The activities presented here may be regarded either as supplementary to or as substitutes for existing school activities. Or they may be used to help teachers design and develop their own activities in accordance with the principles of antiracist and ethnocultural-equity education. Most of these activities have been used successfully in Ontario classrooms.

Learning experiences that promote equity need to be considered an integral and natural part of the curriculum rather than separate, occasional elements. It should be emphasized, too, that during activities involving comparisons between cultures, care should be taken to compare only truly parallel things (e.g., to compare the masks of different groups, rather than the masks of one group with the paintings of another), and to do so without attempting to label one as better than another.

The activities have been grouped by levels according to developmental and curricular criteria. Those designed for the youngest children emphasize hands-on experiences and links to the children's day-to-day lives. As children develop the ability to see themselves as part of a social group, they become able to enjoy activities that involve exploring societal norms and the rules governing the behaviour of their own and other groups.

Care should be taken to ensure a supportive, non-judgemental atmosphere for each activity and to avoid basing generalizations about a whole culture on a single example.

Some activities are appropriate for both elementary and secondary levels, and these are listed first. The rest are classified as either elementary or secondary activities. Teachers will find that some activities listed under one level are also suitable for students at lower or higher levels or can be adapted with some modifications. Furthermore, a number of the activities can be developed into detailed, integrated units of study at the elementary level or into supplementary units to augment a particular line of study at the secondary level.

Learning Outcomes

Activities designed to support and enhance antiracist and ethnocultural-equity education should enable students to:

- acquire a positive self-image through learning about and taking pride in their own heritage;
- learn about and respect cultures, races, religions, and languages other than their own;
- understand and develop the skills of initiation, negotiation, co-operation, and compromise needed to solve problems and to work together and learn from one another;
- think critically in order to recognize and avoid past and present inequities, stereotyping, and bias, and develop empathy with those who experience or have experienced injustice;
- value their communication skills, written and oral, in their first language;
- understand and appreciate the similarities and differences between their own experiences and those of others and express their own points of view while acknowledging and appreciating those of others.

Activities for Both Elementary and Secondary Students

- Students from all the racial and ethnocultural groups in the school take turns participating in opening exercises and making PA announcements.
- Students produce a class newsletter or school newspaper. Teachers rotate jobs or roles to ensure that all interested students experience a range of activities and responsibilities.
- To increase heritage awareness, students work in groups to develop projects (e.g., a play, an art exhibit, an exhibit of some other aspect of culture) related to the various backgrounds of students in the school.
- Students design and create bulletin boards, murals, and posters around a multicultural theme, such as family life or celebrations across cultures.
- Students go on field trips to historical sites and cultural centres. Chatham, for example, is a significant site in the history of black people in Ontario; Brantford is an important location for Native people.
- Classes receive visits from religious and cultural leaders, senior citizens, storytellers, artists and craftspeople, musicians, etc., from the various racial and ethnocultural communities served by the school. Visitors act as resource persons from whom students can learn about their own and others' backgrounds.
- Students' parents visit the class as resource persons.
- Representatives of various occupational, racial, and ethnocultural groups visit the school to help students see the diversity in occupational roles across racial and cultural groups.
- The class establishes links (via correspondence, audiotapes, videotapes, visits) with a class in a different part of the province, to exchange information about local customs, crafts, industry, etc.
- Teachers help students to find and communicate with pen pals.
- The teacher videotapes a class activity. Individual students or groups of students describe what is occurring and translate the description into their first language. The videotape may be used as a resource for parent viewing.

Activities for Elementary Students

- Students prepare classroom decorations that show children of all racial/ethnocultural groups doing everyday activities. Children can bring photographs of themselves to help decorate the room, or the teacher can take photographs of the children.
- Children at the sand table, water table, and block area routinely play with props that represent diverse racial and ethnocultural groups.
- Children routinely play with toys (such as puzzles, dolls, pictures, books) that represent children from a variety of racial and ethnocultural groups. Representations should be realistic.
- In the housekeeping area, children play with cooking utensils and food packages from a variety of cultures. If the class cooks, it cooks and eats food representative of each child's culture or, if children belong to one culture, of a variety of cultures.
- Clothes from a variety of cultures are made available in the dress-up area. There should be a full-length mirror in the classroom.
- The whole class sings songs from each child's culture and/or from a variety of cultures.
- Children learn key words from the languages of every child represented in the classroom and/or from a variety of other languages.
- Children dictate creative stories into a tape-recorder. The teacher can transcribe the stories later. Possible topics are the adventures of children during a cultural celebration and the visit of a relative from another country.
- Parents come to class to share stories and myths, relate history, or teach and tutor in the language of their group.
- The class does a unit called "All About Me" or "What Is in Our Neighbourhood", to expand the children's racial and ethnocultural perspectives.
- Children are given books in their first language for their parents to read to them.
- Children bring articles important to their culture for "show and tell".
- Students create a data base for a Trivial Pursuit game, using facts supplied by students about their own backgrounds.
- Students explore the agriculture, housing, and clothes of various groups, with a focus on adaptation for survival.
- Students explore and compare the mythologies of various cultures and countries.
- Students read or have read to them versions of the same story from several countries.
- Students interview their own or an "adopted" grandmother or grandfather and report the results. Students prepare beforehand a list of questions to ask, such as: "What was life like for you when you were my age?" and "What are some important or memorable events from that time?" As part of their reports, students may also collect and bring to class photographs and memorabilia from the period, or they may create their own illustrations.

- Students use a clothesline to represent a time line, hanging cards with key dates in Canadian history on the line. Then students place other cards on the line to indicate when they believe various groups first arrived in Canada. Teachers then help students do research to check their dates.
- Providing material/information from their own backgrounds, students identify and describe games (including sports) from around the world. Students can compare the games to discover both their common and their unique elements.
- Students explore foods, food preferences, and nutritional habits from other lands and cultures. This activity can include compiling a class recipe book, samples of daily menus from various countries and cultures, or lists of various countries' snacks and delicacies. The activity should occur within a context of nutritional or geographical studies; for example, diet can be related to geographical factors that determine the nature of local produce.
- Students study the history of the Native peoples. For example, students examine a map of Canada that shows the location of Indian reserves, to see how close their community is to a reserve. They then determine what areas of Canada do not have reserves and try to explain why. In addition, attitudes of Native peoples towards the natural environment can be compared with attitudes of non-Native peoples, and variations within these groups can be studied.
- Students compare a traditional world map with one based on a Peters projection and identify the differences between them. Students can research the history of cartography to learn how traditional maps originated and can consider how such maps have influenced their view of the world.
- Students explore the interdependence of the modern world by looking at, for example, the sources and distribution of oil and other raw materials and the locations of producers of various manufactured goods.
- Students trace a common food from planting in its source country through growing, gathering, shipping, refining, packaging, distribution, and sale to the consumer.
- Students explore universal themes in poetry of various countries and the poetic forms developed by various cultures.

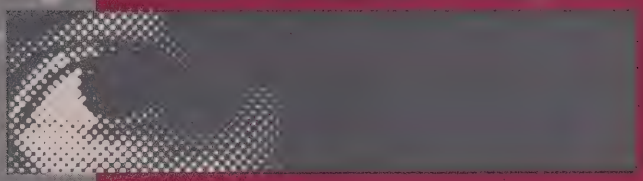
Activities for Secondary Students

- Students decide what information should be included in a handbook or presentation designed to help new students adjust to the school. Students then work in groups to produce the necessary material in the needed languages.
- Students discuss the reasons for putdowns, whether based on race, culture, or some other characteristic. Students can use role playing, group discussion, creative writing, etc., to increase their awareness of the issues involved. They should come to realize that the initiator, the recipient of the putdown, and observers who passively accept it are all harmed.
- Students learn to recognize and name foods from other lands in the course of nutritional studies or geographical studies.
- Students develop skits with a focus on problem solving. Possible topics include the immigrant experience and putdowns. Students use role playing to develop a theme, explore issues, and suggest solutions.
- Students tutor other students the same age or younger. Students receive tutoring in an area that they need help with and give it in an area that they have expertise in.
- Students explore differences among ethnocultural/racial groups in style of non-verbal communication.
- Students identify the roles and responsibilities in their families. Students should explore any changes that have occurred in the distribution of these roles and responsibilities as a result of the family's contact with another culture.
- Students create a classroom calendar identifying significant dates in the cultures of the students in the class or school (e.g., seasonal celebrations, political or historical observances, and religious observances).
- Students compare aspects of the arts, crafts, and customs of various cultural groups around the world. The things compared can include dances; songs and musical instruments; ceremonies and rituals, such as weddings and harvest festivals; and flags, stamps, coins, and other currency.
- Students from all groups take part in available leadership training programs and attend leadership camps.
- Students explore the various styles of government and leadership practised around the world.
- Students participate in a career-awareness day involving experiences such as job shadowing. Students explore their preconceptions about various occupations, considerations of employment equity, and the purpose and nature of résumés, and they learn what is and is not acceptable in interview and application-form questions.
- Students identify and describe family patterns and relationships that exist in the various communities served by the school. Where differences are evident between past and present patterns within a group, these should be described. Differences in family structure between cultures and historical periods will be relevant.
- Students research when and why the first people and the groups represented by the various surnames in the classroom came to Canada. Reasons for past and present immigration may be compared.
- Students read autobiographical accounts of immigrant and/or ethnic minority experiences. Authors visit the school to talk about their experiences and perceptions.

- Students write first-person accounts of their experiences as immigrants (describing, for example, why they left their homes, what it was like to learn a new language and customs, their experiences of fear and curiosity).
- Students discuss the question "Did Columbus discover America?" and consider critically the implications of the words used in many history texts. For example, *discover* implies that nothing existed or happened in a country before the arrival of the incoming group; *peaceful settlement* may ignore violence that occurred to make such settlement possible; the words *traditional* and *primitive* may be contrasted with words like *progressive*, *modern*, and *civilized* in culturally loaded ways.
- Students read versions of the same story from various countries.
- Students discuss intercultural dating. They can consider the arguments made by parents for and against.
- To become more aware of language, students listen to audiotapes of various languages and do research into the origins of words. One object of the unit should be to affirm the value of the students' languages.
- Students do research to identify positive role models (historical and contemporary) from their own and others' racial, cultural, and religious groups.
- Students plan and carry out a class or school project to reach out into various local communities. Students identify resources (organizations, individuals, community centres, services) in the community and compile a handbook of their findings.
- Students plan and carry out projects to gather information about various groups within the community served by the school. Such a study could look at styles of greeting; conversational customs and preferred topics; what is expected of guests; body language; preferred styles of dress; attitudes towards nature, society, men, women, children, government, the law; religion; common occupations and leisure activities; language; dating and marriage customs; population distribution; history. In the course of this project, students should be reminded to consider individuality within groups. Biases and stereotypes that have historically limited groups to certain occupations can be discussed.
- Students analyse news stories and images presented in the media. They can consider the following questions in their analyses:
  - What countries/societies are portrayed positively? Negatively?
  - What peoples are portrayed as innovative and enterprising? Troubled, victimized, disorganized?
  - How have words and pictures been selected to support stereotypes?
  - How would it/does it feel to be portrayed in such a way?

  Students with first-hand experience of life in other countries can talk about the differences between media portrayals and life as they experienced it. Films that present alternatives to standard media depictions can also be used to provide balance.
- Students do a unit on a literary work, such as *Othello*, *The Merchant of Venice*, or *Huckleberry Finn*, that encourages them to recognize and think critically about issues of bias and discrimination. Students read passages and discuss how they present or embody bias.

Part 3:
Positive Responses to Misconceptions About Antiracist and Ethnocultural-Equity Education



Positive Responses to Misconceptions About Antiracist and Ethnocultural-Equity Education

In an equitable learning environment, staff model positive attitudes towards racial and cultural diversity. To do so effectively, they need to be familiar with the sorts of misconceptions about antiracist and ethnocultural-equity education that they are likely to encounter. They also need to prepare themselves to express positive alternatives to these negative views. Some common negative views and possible positive responses to them are outlined below.

Misconception	Suggested Response
Antiracist and ethnocultural-equity education is important only in large urban areas or in communities that are visibly diverse. It is a frill, to be added to the curriculum in certain parts of the province only.	Ontario's population is ethnically and racially diverse, as is Canada's. Schools do not exist in isolation; each is part of the wider society. Students go on to further education, to job training, and to employment. If students are to participate effectively in the broader society, they need antiracist and ethnocultural-equity education, whatever the composition of their immediate community.
Race and/or historical ties determine whether one is truly Canadian or not.	When it comes to defining nationality, how individuals or groups perceive themselves is as important as their historical ties or race. Commitment to Canada and pride in being Canadian are as important as length of residence, race, or cultural background.
There is no racial discrimination in Ontario.	Unfortunately, there is – sometimes subtle and sometimes overt. Many Canadians experience prejudice and discrimination because of the colour of their skin. But most Canadians want to do something about it. They believe that racism, prejudice, and discrimination are harmful to everyone in society.
A policy of multiculturalism erodes pride in one's country.	Ontario and Canada have been multicultural and multiracial for many generations. A society does not have to be monocultural for its citizens to take pride in it. In fact, the choice of Canada as a homeland by diverse groups should be a special source of pride.

Misconception	Suggested Response
A policy of multiculturalism is promoted by special-interest groups seeking economic and political advancement.	Those who promote multiculturalism are seeking equality of power and opportunity for all Ontarians, not special treatment for some at the expense of others.
English must be spoken at home if the child is going to acquire the second language and do well at school.	When both the first and second languages are well developed, bilingualism seems to benefit some aspects of children's intellectual functioning. But children in whom neither language is well developed are often at a disadvantage in school. Therefore, many children may benefit from learning the first language well before starting to learn English.
Newcomers should be grateful for our generosity. If they don't like the way we do things, they should go back home.	As Ontarians we should all be grateful for the contributions made to our society by all its members. Our future economic growth will be largely dependent on immigration. Both recent and less recent newcomers have made Canada their home and are entitled to all the benefits of Canadian society.
The characteristics of any member of a group can be taken to represent the characteristics of that group.	Individuals are unique. To judge all the members of a group by one example is to prejudge them (to be prejudiced).
Ethnic or racial humour – humour at the expense of a particular group – is okay. "It's only a joke."	Such humour is a form of abuse. We do not need ethnic jokes to enjoy a good laugh.
Self-putdowns (in which one mocks one's own group) are harmless.	Prejudices about a group may produce low self-esteem in its members and lead them to accept negative views of themselves. Self-putdowns may be a sign of alienation from oneself and one's own group. They may reinforce false views and hurt both the group and society as a whole.

Misconception	Suggested Response
Antiracist and ethnocultural-equity policies lead to hiring on the basis of racial/ethnocultural background rather than merit.	Highly qualified people are found in all groups. There are hidden barriers to employment, however, for people from racial/ethnocultural minorities and other groups. Ethnocultural-equity and antiracist policies, like other forms of employment equity, attempt to correct inequalities of opportunity by encouraging employers to seek out and welcome qualified candidates from groups that are inadequately represented in many areas of the work force. Employment-equity measures require that successful candidates possess proper qualifications for a job.
Acknowledging people's differences is divisive. A more constructive approach is, "Everybody's the same, really. Differences are not important."	"Colour blindness" and blindness to other differences deprive us of the benefits of diversity, which include the availability of a wide range of abilities. Refusal to see differences is also a way of ignoring important aspects of people's identity.
Multiculturalism promotes cultural exclusiveness and prevents the adjustment needed for social harmony.	In recognizing and valuing individuality and diversity, a multicultural policy promotes social harmony. A policy of suppressing or ignoring diverse needs and values heightens social tensions, because being ignored is the ultimate putdown.
Immigrants steal jobs and/or are a drain on the welfare system.	Immigrants create jobs, bring new skills, and help provide necessary services. Immigrants arrive with energy and a determination to succeed and usually become self-supporting very quickly.

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Glossary

Sources of these definitions are listed at the end of the Glossary.

Antiracist education. The effort to counter forms of racism manifested in the education process. Antiracist education seeks to identify and change institutional policies and procedures and individual behaviours and practices that may foster racism.

Bias. A special perspective; an inaccurate and limited way of perceiving the world or a given situation. A negative bias towards members of a particular cultural, racial, religious, or linguistic group, expressed through speech, written materials, and/or other media, harms the targets in many ways.

Culture. The totality of ideas, beliefs, values, knowledge, habits, and way of life of a group of individuals who share certain historical experiences. Culture changes continually and thus often contains elements of conflict and opposition.

Discrimination. The denial of equal treatment, civil liberties, or opportunity to individuals or groups with respect to education; accommodation; health care; employment; or access to services, goods, or facilities. Discrimination may be based on one or more of many characteristics: race; nationality; gender; age; religious, political, or ethnic affiliation; marital or family status; physical, developmental, or mental handicap.

Equity. Equality of opportunity, access, and outcome; recourse to principles of justice to correct or supplement law; a system of justice supplementing or prevailing over common and statute law. An equity program is one designed to remove barriers to equality by identifying and eliminating discriminatory policies and practices. Such a program remedies the effects of past discrimination.

Ethnic group. A group of people who share a cultural heritage, which often includes national affiliation, language, and religion. Everyone belongs to an ethnic group. Individuals who are members of the same ethnic group can experience and express their ethnicity in a variety of ways.

Ethnocultural group. Every Canadian belongs to some ethnic group and shares some cultural heritage particular to people of a certain national, religious, and/or language background. There are a wide variety of ethnocultural groups among people of African, Asian, European, and North, Central, and South American backgrounds in Canada. Some Canadians experience discrimination because of ethnocultural affiliation (ethnicity, religion, nationality, language).

Eurocentric education. A curriculum that affirms primarily the experiences and achievements of people of Anglo-Saxon and Western European background and minimizes and marginalizes the experiences, contributions, and achievements of people of other origins.

Multicultural education. A philosophy integrated within the education system, or a set of structured learning activities and curricula designed to create and enhance understanding of and respect for cultural and racial diversity.

Pluralism. A form of society in which members of minority groups maintain their independent traditions; the existence within society of groups that differ ethnically, culturally, etc.

Prejudice. Negative prejudgement of a person or a group. This judgement is always made without adequate evidence.

Race. A social category used to classify humankind according to common ancestry or descent; differentiation is based on general physical characteristics such as skin colour, hair texture, and facial features.

Racism. A set of implicit or explicit beliefs, erroneous assumptions, and actions based on an ideology of inherent superiority of one racial or ethnic group over another. Racism is evident within organizational and institutional structures and programs as well as in individual thought and behaviour patterns.

Stereotype (v.). To attribute the supposed characteristics of a whole group to all its individual members. Stereotyping exaggerates the uniformity within a group and the differences between groups.

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The Ministry of Education wishes to acknowledge the contribution of the following persons who participated in the development of this resource document. The affiliations given are those that applied at the time of participation.

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Key to Abbreviations

AEFO – L'association des enseignantes et des enseignants franco-ontariens

AFCSO – Association française de conseils scolaires de l'Ontario

ASFO – Association des surintendantes et des surintendants franco-ontariens

CAPE – Consultants/Coordinators' Association of Primary Educators

FWTAO – Federation of Women Teachers' Associations of Ontario

OACMC – Ontario Advisory Council on Multiculturalism and Citizenship

OADE – Ontario Association of Deans of Education

OAEAO – Ontario Association of Education Administrative Officials

OAJE – Ontario Association of Junior Educators

OCSOA – Ontario Catholic Supervisory Officers' Association

OECTA – Ontario English Catholic Teachers' Association

OFHSA – Ontario Federation of Home and School Association

OMVEA – Ontario Moral/Values Education Association

OMA – Ontario Multicultural Association

OPSTF – Ontario Public School Teachers' Federation

OSTC – Ontario School Trustees' Council

OSSTF – Ontario Secondary School Teachers' Federation

OTF – Ontario Teachers' Federation

Notes

Printed on Recycled Paper

ISBN 0-7729-8337-2
91-016
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